him, who has promised us so much. There is a continual and constant flow of soul-food that develops love to God. But there is another direction for our love—love to our fellow men. This, too, needs cultivation. So Jesus instituted feet-washing as a means to stir up our minds to our present duties. To dig up the past and refresh the memory conceiving what God has accomplished for our salvation is very essential. So also it is beneficial for the soul to reach forwrad, and feast upon the joys that are before us. But in complating the past and the future, the Lord is anxious that we should forget our present duties—duties that we owe to one another. This is beautifully represent- in the ordinance of feet-washing as introduced by the Lord himself. It is not only humility that is intended to be taught us in this ordinance, but also the fact that we owe each other a service. But these principles as mere principles, are really of no benefit to us unless they are put to some practical use. Faith, hope and love, locked up in the heart, will not do us any good; it is only as we put them to work. So then we find as these principles grow stronger in the soul, they will become more active, and we will find a pleasure in doing good. This is the practical and very essential feature of Christianity. The object of all this development of principles is for the purpose of strengthening them so that they may accomplish some work. The development and growth of these graces can only be judged by the benefits that accrue. This fact is taught us plainly by our Saviour, when he says 'by their fruits shall ye know them.' Kindly deeds acts and of love are the fruits of Christianity.

How beautifully do Christians show their progress in the spiritual life, when they unconsciously perform deeds of love without knowing it. That they are kind, benevolent and selfdenying from force of habit. It is so natural for them, when they see distress, to show a practical sympathy. Just as a man after a long course of sin does something mean because he has gotten into the habit of doing wrong; so a Christian with his heart running over with faith, hope and love, will do good because it has become the nature of his being. This unconsciousness is the consummation of good. We see this brought out prominently in the parable of the judgment. He said unto those on his right, 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for when I was an hungered, ye gave me meat, when I was thirst, ye gave me drink, when I was sick ye visited me &c.' Then the righteous unconscious that they had done anything to receive such notice and praise, said unto the Lord, 'when saw we thee an hungered and gave thee meat, or thirsty and gave the drink &c;' then shall the Lord bow down from his great white throne and say, 'Inasmuch as ye have done it unto the least of these my little ones ye have done it unto me.' Oh, what joy will that moment give us! The angels will take up the refrain, and with a glorious jubilate from the innumerable throng will usher us into our eternal home. Let us cultivate these principles until we will not be satisfied unless we are working for God by doing good on earth.

'Inspiration of the Scriptures.'

BY H. P. BRINKWORTH.

NUMBER TWO.

Finally the distinct declarations that God commanded Moses to write the discomfiture of Amelek in a book—that Moses wrote all the words of the Law, and took the book of the covenant and read it in the audience of the people—that he made an end of writing the words of the law in a book till they were finished, and bade the Levites who bore the ark of the covenant, take that book of the law and put it in the side of the Ark of the covenant of the Lord, that it might be there for a witness against the people. These facts leave no doubt to any sane mind; any conscientious person desiring truth that the author was indeed Moses, and the books which bear his name were truly his and not a forgery.

Having canvassed the subject relative to the authorship of the Pentateuch; we are ready to proceed still further in our investigations after truth, and therefore will look at the historical books following the five chapters of Moses. Though we may be confronted with uncertain authorship, we will find them nevertheless authentic, as both external and internal evidences will show. They have the force of state papers, being authoritative public documents, preserved among the national archives of the Jews, so long as they were a nation; and ever since cherished by the scattered fragments of the race, as among the most precious of their early records.'—Rawlinson, page 80.

We are however more than compensated for their anonymous character by the abundant corroborative testimony which these books receive from other portions of the Scriptures, and from profane sources. Kings and Chronicles are independent words, and, so far as they cover common ground, serve to substantiate each other; we will find an analogy between them, and the Acts of the Apostles in reference to the epistolary wrtings of St. Paul. To verify this compare the prophecies of Isaiah, with 2nd book of Kings.—Example, the accounts of the sickness of Hezekiah, and the death of Sennacherib. Isa. 38: 8; 2 Kings 19: 20.

Recent antiquarian and historical studies have thrown light upon the Scriptures. The 'Giant cities of Bashan,' of which Moses tells us, no longer afford opportunity for a jest at the expense of Scripture. They still exist, silent but enduring monuments to the veracity of the Hebrew historian. Science has confirmed the Bible account of creation, the origin of man, the unity of the race, and the ethnic relations of mankind.

'The *Toldoth Beni Noah*,' says Rawlinson 'has extorted the admiration of modern Ethnologists also continually find in it anticipations of their greatest discoveries.' Archæological researches in Nineveh and Babylon illustrate the state of art in the age of Solomon among the nations contiguous to the Jews, and among other things remove the difficulty which modern readers experience in the Scripture account of the lavish use of gold for purposes of ornamentation, by showing that this was in accordance with the customs of the age. Rawlinson's historical evidences, Page 7.

Scriptural accounts of the Assyrian Monarch's who played an important part in the history of the Jews have in a great measure been confirmed by Assyrian records. A good illustration is the account of the invasion of Sennacherib which we find minutely recorded in these annals as well as in the Bible. Assyrian monuments have come to the aid of the Christian student and have reconciled the seeming contradiction between Daniel and Berosus, by giving a Royal title to Belshazzar.

Rawlinson sums up the result of the investigations which concern the authenticity of the Old Testament. 'It has, I believe been shown in the first place, that the sacred narrative itself is the production of eye-witnesses, and therefore is entitled to the acceptance of all those who regard contemporary testimony as the main ground of all authentic history. And it has, secondly, been made apparent that all the evidence which we possess from profane sources of a really important and trustworthy character tends to confirm the history delivered in the sacred volume. The monumental records of the past ages, Assyrian, Babylonian, Egyptian, Persian, Phœnician—the writings of historians who had based their histories on contemporary annals, as Manetho, Berosus, Dius, Menander, Nicholas of Damascus. The description given by eye-witnesses of the Oriental manners and customs, the proofs obtained by the modern research of 'the condition of art in the country, all combine to illustrate, to confirm and to establish the veracity of the writers who have delivered to us in the Pentateuch, in Joshua, Judges, Samuel, Kings and Chronicles, Ezra, Esther and Nehemiah, the history of the chosen people.'

The students of Scripture have been equally successful in vindicating the historical credibility of the sacred books of the New Testament. What has been said will be sufficient to indicate the principles which guide investigation on this subject.

(*To be continued.*).

Never part without loving words for your loved ones to think of during your absence. It may be that you will not meet again in this life.

Some Defects of Spirttual Vision.

BY V. M. REICHARD.

Hypermetropia—Long sightedness. Patients suffering with this affection can see nothing which is near to them. Anything at a great distance they can see as well as any one, but is close to them, right against them, is a sealed book.

I find this a common form of Christian malvision. The affected person stands up with a wan, woe begone countenance and with a strong nasal twang sings:

"On Jordan,s stormy banks I stand
And cast a wishful eye.
To Canaan's fair and happy land
Where my possessions lie."

They are affected with spiritual blues. The liver of their spiritual man is so inactive as to be almost worthless for all the purposes of a liver. They can see the pleasure in the lives of their grandfather's and in those of their own grandchildren; but this world holds nothing for them. Away over Jordan there are green fields and cool, pure waters but here all is a desert, watered only by the wells of Miara.

They are tired of living and wish God would take them home, but they give their physicians a precious sight of trouble when sick, lest they should die. And these people do this thing honestly and think it is the religion of Jesus. They think that to be good and pure and holy, they must be sour-vissaged and have their spirits clothed continuously in sack-cloth and ashes. I believe if they had the defect of vision corrected they would be as happy as any one else. In the most abject poverty Jesus still could point out to this people the exceeding beauty of the smallest of earth's flowers. He knew and appreciated the five blendings of color in the grasses and wild flowers. He could point out that these exceeded in beauty the raiment of "Solomon in all his glory." He could see the beauty and innocence in the person of a little child. Children were no worry and annoyance to our blessed Lord, "Suffer little children to come unto me," etc. "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven." Matt. 18: 3. Thank God he has not left us comfortless. He has told us how we may be cured of this miserable farsightedness. He has shown how we may find this "balm in Gilead."

Some one has said, "your child is your true democrat." This is very true indeed. Your child will always see something near it in which to find pleasure and innocent amusement. With hands laden with the flowers of field or garden and pockets filled to overflowing with fruits, nuts, or playthings he is not happy until his treasures and the pleasure resulting therefrom is shared by some one. Let him alone, put no foolish notion of cast (falsely named social standing) into his head and he will not care very much what age, color or sex his comrade may be. He is full of joy with his possessions and must let it out to those who are around him. I believe Christ had something of this kind in mind also while teaching the lesson of humility.

My brother or sister who thinks this life "a dark and desert moor" just get down on your knees in private and ask Christ to fit you with such spiritual spectacles that you may see life as a little child. Don't say this is foolishness and nonsense but just try it. Thank God for this world and the joys thereof. I like this world and every day, am learning to like it more and more. Why, my gloomy brother or sister, it must be a pretty nice world after all if Jesus, the spotless one could give up his life to save it. The world has never seemed so bright and beautiful as it has done of late to me. Green fields have not been so green or bright, clouds so finely colored, nor have all the manifold works of God seemed so lovely to the eye as they have since I determined by the help of God to see what was in this religion of Jesus Christ. In less than a year I have had joy and peace and happiness and content enough (it has at times seemed to me) for a life time and I know that the end of it has not come yet. With such cycle of the seasons I feel that the love of earth and its beauties and the love of God and my fellow beings will increase. Thank God for a religion which will fit to the eyes of an hypermetropic, such glasses as will enable him to enjoy life for the simple reason that he is living. Thank God that when we become humble like little children we may also have the pure innocent pleasures of children.

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